

## A Discussion of the Questions Relating to the Passover and Lord's Supper.

BY T. C. EARLY AND L. A. TIME.

PROPOSITIONS.—1. The Paschal Lamb was a type of Christ. 2. The Bible teaches that Christ ate his last supper with his Disciples before the hour or day appointed by the law of Moses for observing the legal Jewish Passover, and expired on the Cross on the day and hour fixed for the sacrifice of the Paschal Lamb. 3. The Legal Jewish Passover, modified by Jesus Christ is the proper Lord's Supper for the Christian Church.

Third argument by Early.

I have in my first and second arguments fairly stated my claims under the first proposition, That the Paschal Lamb was a type of Christ. Bro. Time says he thinks I have but little argument to offer in support of the affirmative. Whether I have little or much, it is very clear that the evidence which I have adduced is amply sufficient to establish my claims that the Paschal Lamb was a type of Christ. But as the brother is full of denial, I find it necessary to continue this discussion in the third argument; and I will here add another testimony to the proof I have already given, showing that Christ himself represents the Lamb as the type. He said, "With desire I have desired to eat this Passover with you before I suffer." "I say unto you I will eat of it no more until it be fulfilled in the kingdom of God." Now we ask, why? Because just so soon as Christ was crucified, sacrificed, so soon it was fulfilled in the kingdom of God; the type met the antitype, and this is the very reason why Paul said that "Christ our Passover was sacrificed for us." What else could the apostle mean by the word passover. The word passover was not used for anything else than with reference to the paschal lamb which was truly a type of Christ. There is no "fiction" about it. Paul did say so by the express words he used, for he used the same word with reference to Christ that he used to designate the passover lamb.

Now let us use these additional evidences in connection with that given before, and we wonder that any person could deny such plain truths. But I conclude that Bro. Time, in his second reply, wrote rather for argument's sake than to support his views.

Again, Bro. Time says, "we do not differ much about what constitutes a type." I hope not, and if so, I may conclude that he is about ready to admit that my claims are sustained by Bible truths and stubborn facts. But then the Bro. says, "a lamb is ignorant, Christ knew all things." I proved clearly in my other arguments, as you will see by reference, that it is not essential that the type must be the same in every respect as the antitype, but only in the points intended to be typified.

Let us illustrate a little further. Bro. Time says "The unleavened bread was a type of Christ." Then Christ was a loaf of bread or else we must allow some points of difference between the type and the antitype. I also showed our readers the points of difference between Moses and Christ and between Adam and Christ. Now Bro. Time admits that they were types of Christ. And why? Certainly not on account of differences, but for points of similarity, and for the fact that Jesus Christ and the apostles so represent it.

Again the Bro. says, "The paschal lamb was kept up four days." What if it was? That does not invalidate my claims, whether we understand what that means or not. But as he would like to know, I will tell him. Christ was picked out just four days before his crucifixion by the chief priests and Pharisees. Matt. 27:46, and that, too, on the tenth day of the first month, and on the fourteenth day he was crucified, and expired immediately after three o'clock. This is another proof that the paschal lamb was a type of Christ, for the lamb was also sacrificed at that very hour, not at sunset, as the brother tells us, but between the two evenings, as the better translations render it, and that was immediately after three o'clock on the fourteenth day. Now the chief priests had kept him up in their minds and laid hands on him when they had the opportunity which they were looking for. They brought him into the Judgment Hall, gave him a mock trial, and condemned him to die, according to prophecy. "He was led as a sheep to the slaughter," etc. Nothing could be plainer.

But now the Bro. says that "Christ did not take of the flesh of the paschal lamb and say, 'this is

my body,' as he should have done if the paschal lamb was a type of Christ." Now this is just what Christ did do in a figure, as he said "He was fulfilling this in the kingdom of God." This being true, Bro. Time is virtually admitting that *The paschal lamb was a type of Christ.*

Third answer by Time.

Bro. Early confesses that Christ ate the passover on the night of his betrayal. This I believe and the scriptures declare it, Peter and John prepared it for him and all ate it. Matt. 26:17-21; Mark 14:12-18; Luke 22:7-18. Nothing could be plainer. It follows, therefore, that the lamb was not a type of Christ, because he died one day later.

The argument that the passover was fulfilled in the kingdom of God, will not hold good. Luke 22:16. Luke 22:18 reads, "For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." The fulfilling in the kingdom of God means, when it shall be eaten in the kingdom of God—when Christ shall eat it in the kingdom of God with his followers.

We are still praying. "Our Father who art in heaven, \* \* thy kingdom come." A thing can not be fulfilled in the kingdom before the kingdom is here.

St. Paul meant, 1 Cor. 5:7, that unleaven bread was a type of Christ. He says: "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." The phrase, "our passover" shows that the apostles did not regard Christ as a representative of the paschal lamb of the Mosaic institution.

"Passover," in various places in the Bible is used with reference to the whole observance; and then how does Bro. Early know so positively that the lamb was a type of Christ.

The uncontrovertible facts remain that Christ was crucified as a sin-offering, and in that respect the lamb without blemish in the daily sacrifice was a type of Christ, and led to the slaughter.

That Christ died one day later than when the paschal lambs were killed for the passover.

That he did not take of the lamb and bless it, in his last supper and authorize it to be the representative of his body in the Christian church.

That the paschal lamb was slain in the institution to save a few individuals from death, while Christ died for all mankind.

These are Bible facts and they refute the Alexandrian hypothesis that the paschal lamb was a type of Christ in the direct sense.

The unleavened loaf was a type of Christ, and now it is the commemorative element of his broken body in the Christian church—both center in Christ. Six p. m. is between the evenings.

## The Missionary Hen.

BY J. H. WORST.

"Shoo! go on your nest you naughty hen!" and aunt Jennie shook her gingham apron at the clucking biddie to hasten her speed toward her deserted eggs. Go on your nest and sit real still now till you're hungry again or you'll make a poor shift at missionary work," said aunt Jennie with a smile.

"Missionary work! She a doin missionary work? What's that?" asked little Frank, as his eyes grew large with wonder.

"Yes, Frankie, she's a doing missionary work. I've only got ten hens and I thought that one should be a missionary, while the other nine may lay eggs and hatch little chicks for me."

"Why, auntie, how can she do that?"

"I will tell you Frankie; Jesus died for poor sinners and the good book says, 'How can they hear without a preacher, and how can they preach except they are sent.' Now it costs money to send a preacher out to preach the gospel, and I am too poor to pay much so I want that hen to hatch me a nice brood of chickens, and when they get big enough to sell I will give the money for missionary purposes. In that way I can help a little, just a mite, but it will be better than nothing," said aunt Jennie, as she looked into the round eyes of astonished Frankie.

"Is that the way they all do?" asked Frank.

"Oh! no, Frankie; a great many never give any-

thing. They think somebody else should give the money while they just pray for the sinners, but that's a very cheap way of doing God's work. I'd rather do a little praying with silver, even if it is ever so little."

"But," said Frank, "couldn't the rich people give so much more that a poor old auntie like you wouldn't have to give anything to have the gospel preached to sinners?"

"Yes, Frankie, they could but they do not. I guess they are so busy that they forget they are God's stewards, and I calculate, if my old hen has good luck and is not too careless, that she will do more for Christ this year than a great many very rich men will do."

"How much will she do, aunt Jennie?"

"Oh, I calculate on about two dollars."

"But two dollars isn't much, auntie."

"I know it, Frankie, but it is a mite." If every member of our church would even do that much it would make about twenty thousand dollars, and that would keep twenty preachers at work pretty steady for about a whole year, and the good Lord only knows how much they could do in that time."

"Why, auntie, it seems to me that every one ought to be able to do as much as a hen can do."

"Yes, my child, but a good many will not do half as much. A good many will not give anything, while a few will give more perhaps. This is a ten cent generation, while every one ought to be liberal and give their tenth freely for such a good cause."

"Well, if one hen can earn two dollars for such a thing, I think that every one ought to do as much as a poor chicken. Don't you?" and Frank opened his eyes wider than ever.

"It does seem so, Frankie, and I only wonder that they don't. Some do, but so many do not that I cannot understand it. But Frankie, I mean to give my little mite anyhow, whether the rest do or not. If I can't do much I mean to let the Lord know that I lean that way anyhow. If I cannot do much I can show on which side I am and what I am thinking about at any rate."

"But don't you need all that you have got, auntie, that hen as well as the rest of them?"

"Oh yes, Frankie, for your aunt Jennie is very poor, and for an old body, has to work very hard since uncle Ned is in his grave. Poor man, how hard he used to work! But still I mean to do my part. The Lord has done so much for me that I do not mean to forget the poor sinners He died for altogether. If He suffered so much I ought to suffer a little I reckon, and when we give for others what we need for our own comfort, I think it is then a real sacrifice."

"Aunt Jennie, when I get big enough I mean to do a great deal for the missionary cause. I am sure I can do more than one hen can. Don't you think I can auntie?"

"I reckon so, Frankie, and hope that you will. But come in for it is getting dark, and you may take cold;" and together they trudged into the house, both determined to do their part toward saving the lost even if that part was but the "widow's mite."

## The Power of a Tract.

The force of conscience, even in the heathen, as also the value of Christian tracts, are well illustrated in the following incident: A young Hindu, of some education, fell into bad habits, and in his extremity stole three dollars from his aunt. Passing on his way he found in his path the Heart Book a small treatise translated and printed in his own language. On reading it his attention was arrested and his conscience aroused. He went home, confessed his theft, and restored the money. For six months he read and re-read the graphic description of his own heart-workings in the little book.

His conscience, so seared and dead before, now gave him no rest. His aunt advised him to go to a friend in a near village, who had a larger book, which they called "God's Word." He went, borrowed the friend's Bible, and read it as he had read the Heart Book. He was converted, ceased all idolatrous worship and rites, and was baptized. His family persecuted him, cast him out, and performed his funeral rites, but he lives, an earnest, happy Christian.—Missionary Review.